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BOOK REVIEWS.

THE SEX FACTOR IN HUMAN LIFE: *A Study Outline for College Men.* By T. W. Galloway, Ph.D. The American Social Hygiene Association, Inc. (N. Y.), 1921. Pp. 142.

For one familiar with the fine mesh through which the publications of the American Social Hygiene Association are put, it takes some intrepidity to criticise one of them. Furthermore, the present case is that of picking flaws in a diamond.

The book has the advantages and disadvantages of a compiled manual or catechism. It shows marks of the mesh, and lacks the inspirational quality of a one-man book. With exception of a few passages, however, it succeeds in avoiding preachment—endeavoring thereby to secure the respect of the intended readers. It is didactic, but has a scholarly “punch” which carries considerable conviction. Some of the sources are secondary.

From the point of view of its avowed purpose, it may be questioned whether the appeal of the book will be wide, and whether it will succeed with the unregenerate. It is calculated to strengthen and rationalize the character habits of well-brought-up fellows (with a strong vocabulary) who are subjected to some new strains. Certain other types of college men would sense the motive underlying certain passages which give the author away. “Highbrow propaganda” would be the verdict. The answers to the outline-questions are too foregone.

It is obvious, for example, that the opening chapters on appetites in general are being arranged as stage setting for the main actor; and the final chapter (Sex and Religion) though thoroughly sugar-coated, is still “Y. M. C. A.” stuff to some of the men it is aimed at. The material in this chapter, if included in such a book, should have been scattered through it without reference to Christ and God, and without special label. Religious education has this analogy with sex education, that it should be “left in,” where it belongs, in each subject and each phase of life—not “introduced” in isolation.

Religion seems to have become like the secret of the magician: anyone, he tells you, can perform the trick, provided that, when he attempts it, he will avoid thinking of a monkey with a blue face. A person devoted to a cause will retire his name from any

appeal in which its appearance would damage the cause: the reviewer has confidence that God is at least as good as his children in that respect. The religious sanction is valuable where it exists: it cannot be implanted by means of a single climax chapter, even if its common meaning be stretched, as here, in terms of a naturalistic psychology and an optative theology.

Similarly, a didactic analysis of the nerve-mechanics of romance, or even of athletics, in relation to sex control, is apt to sophisticate behavior in such a way as to identify these wholesome activities with one pole of a conflict, instead of permitting them to serve as spontaneous outlets, relieving and automatically sublimating the life-energy.

In general, however, the book is far superior to most previous attempts in this field, and is to be heartily praised for facing, with some show of bravery, certain questions that inevitably arise. The college man seeks the end of the tether: in the writer's observation, you *must* discuss with him such subjects as free unions, birth control, "prophylaxis," independent motherhood, if you would satisfy his real wants for knowledge. By certain frank and perhaps unexpected admissions the book helps to breed confidence in a skeptical student. Certain omissions may, however, be noted: There is no discussion of the ethics of "prophylaxis," of birth control, of intra-marital intercourse, free divorce, "trial marriage."

Certain questions of substance may also be raised: (1) There are traces of an external teleology in certain statements regarding the appetites. (2) If an instinctive mechanism may only be used for its biological purpose, what becomes of sublimation? Are art, fashion, music to be condemned? (3) Mating, however, may have originated biologically quite as much from communion for mutual advantage as for reproduction. The significant sanction of a thing is to be found not so much in its origins as in its becoming. (4) Man's surplus of sex may be due, not only to self-consciousness, but to a cause underlying both: The abatement of the keen animal struggle which previously required all his energy (a) in fighting and (b) in multiplying. (5) "Sex indulgence" is used a bit loosely. It is distinguished clearly from continence but not from legitimate intercourse. Occasionally an impression is left that physical pleasure from sex is gross *in se*; that sublimation will leave no physical expression, or that physical expression is entirely inconsistent with good taste and

morals. It is the *merely* physical, not the physical as such, that is a hindrance to sublimation. We need, as a positive sanction of permanent virtue, as vivid a portrayal in prose of the joy of marriage in its physical aspects as in its social and spiritual aspects. This will yet be achieved, without suggestiveness, materialism, or commonplace. The physical may be sublimated through irradiation of symbol and affection, without ceasing to be physical. To state the issue as an out and out alternative: *degradation or sublimation*, suggests an ethics of internal conflict, the polarized ethics of "twice-born" evangelism. In many normal personalities, at least at present, it seems possible to establish in marriage a balance and harmony between the various channels, without mutual exclusion. (6) The paradox, that singleness is abnormal, yet continence is not physically nor mentally harmful, is not clearly reconciled. Jesus is offered as model; yet he was celibate. (7) In spite of one disavowal, the "family pattern" used as an emotional fulcrum throughout, is an ideal pattern, which will therefore not appeal to all cases, especially to those who need it most. Offered rewards, to be effective, must carry confidence in the source. (8) Venereal disease is called a "direct" result of sex indulgence; violation of the home is called "*indirect*." (9) No ethical distinction is allowed between rank prostitution and the irregular union by common consent. It is assumed that no such union can ever occur with due sense of responsibility to self, society and offspring. The contrast is made absolute between utter demoralization and "the continuous evolution and improvement of a satisfactory monogamous home." This may be true and suitable for didactic purposes; but for scientific purposes it begs the question. (11) The mental and emotional attitudes of prostitutes are given little discussion. Those of men in patronizing them are not analyzed at all. Such an analysis might develop wholesome inhibitions. Apparently no distinction is made between promiscuous intercourse and any other kind of non-orthodox relationship, in respect to their mental and emotional effects upon the individual. (12) Not all the possible alternatives to, or variations from, permanent and total monogamy are described. (13) Any variation is condemned if it cannot be sanctioned for all. This hides a fallacy. I may justly claim right, because of exceptional circumstances, to exceptional conduct which, while not sanctioned for all, would be sanctioned for *anyone* under similar exceptional circumstances.

(14) It is assumed that all variations on monogamy are mere substitutes, that they necessarily deny the sanction of past human experience, and that they all leave the home at the mercy of sensuality. This seems to be a rather sweeping statement.

The book is virile and is crammed with good things, excellently stated. One of the best things is this: "Monogamous marriage more than any other form of sexual selection forces some consideration of traits of character rather than of merely bodily attractiveness, temporary emotions, or accident in the choosing of mates." It is worthy to rank with its excellent predecessor to which it owes much: "The Rational Sex Life for Men," by Dr. Galloway's colleague, Dr. Exner, also formerly of the Y. M. C. A. Published by a non-religious agency it should prove especially effective for use in Y. M. C. A. classes.

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FUGITIVE ESSAYS. By Josiah Royce. With an Introduction by Dr. J. Lowenberg. Cambridge: Harvard University Press, 1920. Pp. 429.

The second posthumous volume edited by Dr. Lowenberg from the literary remains of Josiah Royce appears under the above title. It consists of some fifteen essays and articles, four of which are now published for the first time, and the remainder of which, once appearing in periodicals like *The Californian*, *The Berkeley Quarterly*, *The Harvard Monthly*, or *The Boston Evening Transcript*, have now become virtually inaccessible. Two date from the early nineties, and one from 1903. All the rest are dated within two years of 1880, and represent, therefore, the earliest evidences of Royce's thought and scholarship.

During these early years Royce was teaching English at the University of California. He had had no systematic university instruction in philosophy. It is of interest, then, to note the themes that were engaging his attention: "Schiller's Ethical Studies," "Shelley and the Revolution," "George Eliot as a Religious Teacher," "The Practical Significance of Pessimism," "Pessimism and Modern Thought," "Tests of Right and Wrong," "Natural Rights and Spinoza's Essay on Liberty," "On Purpose in Thought," "How Beliefs are Made," "The Nature of Voluntary Progress." Every one of these topics, both in conception and